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In dealing with the problem of being, all our cosmological constructions are necessarily inadequate, because they must proceed on the analogy of some typical phenomenon, which itself is but a part of the whole that we attempt to construe. Thought, matter, evolution, are the chief of such phenomena recently used; and the last, since it implies the possibility of dissolution, brings the 'irrational remainder' in our cosmology clearly to light.

Professor Höffding disregards æsthetics in discussing the problem of values, and confines himself to ethics and religion. Ethics has to do with value in the field of human life; religion is defined as the belief in the persistence of values, in their significance for ultimate reality at large. The antinomies of ethical experience center about the relation of the individual to society, and of impulse to personality. In other words, the ethical problem is the *individualization* of the moral standard, which yet must be the same, in some sense, for all. This problem is still further complicated by the changes taking place in the standard itself. As for religion, that is the most concentrated expression of all our problems. As it embodies man's persistent belief in the reality of his values, it includes in its search for a solution all the antinomies both of his speculative and of his practical life.

The appended notes add to the suggestiveness of a most interesting and compact "philosophical testament"; though it might seem that Professor Höffding has drawn his impressions of British Neo-Hegelianism too exclusively from the writings of Mr. F. H. Bradley. This appears to be the reason why he criticises the standpoint of absolute idealism in general, as necessarily involving a denial that the time-relation is in any sense real.

The book, although small, is in no sense an 'introduction to philosophy,' or a manual for those beginning its study. It is full of allusions to the history of speculation, as one might expect from its author, and acquaintance with the subject is necessary to appreciate its argument, which is often in technical form. The translation is apparently "faithful, if not elegant," as the preface says. An occasional roughness in its style may be pardoned for the sake of its conciseness.

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The Philosophy of Religion. By HARALD HÖFFDING. Translated from the German edition by B. E. MEYER. London, Macmillan and Co., New York, The Macmillan Co., 1906. — pp. 410.

An account of Professor Höffding's philosophy of religion was published in this REVIEW (Vol. XI, p. 181) on the appearance of the work in German. The hope was then expressed that this valuable book might be put into English. It is a pleasure to be able to record the realization of that hope. The work is one which no serious student of the religious problem can afford to neglect. It is already recognized as one of the standard treatises on the subject. The reader may question the adequacy of the author's interpreta-

tion of religion, but he cannot fail to be impressed by the historical scholarship, philosophical acumen, and broadly humane spirit of the work. It is singularly free from every apologetic effort on the one hand, and all trace of antagonism on the other. Religion is one aspect of man's spiritual life. As such it is the office of philosophy neither to vindicate nor to condemn it, but simply to understand it.

There are two directions in which we may look in order to find the common principle in any group of phenomena constituting a progressive series. One way is to eliminate all the differences and seek the residuum. This is the method by which Herbert Spencer finds the essence of religion to consist in a recognition of the inscrutable mystery of things. The second way seeks the essence in the idea that is successively, progressively, but perhaps never completely manifested in the series. The first method attempts to explain the higher by the lower; the second method finds the meaning of the lower revealed only in the higher. The first seeks an elemental essence; the second an ideal essence. It is a preëminent merit in Höffding's work that he has adopted the second method. It is difficult to see how anything but a superficial reading can have led such writers as Dr. Galloway and Professor Ladd to characterize Höffding's definition of religion as a 'colorless common residuum.' So far is his principle (faith in the conservation of value) from being a mere residuum common to all, that its author does not claim to find it fully represented in any. It is rather an ideal essence which even the highest actual religion only partially realizes. However successful or unsuccessful one may esteem the result, it is at any rate a serious effort to interpret religion by its constitutive idea.

A comparison of the translation with a considerable portion of the German text shows the rendering to be reasonably correct. As is apt to be the case, however, the style does not escape the influence of the original. The index which the translator has supplied is a valuable addition to the book.

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Gehirn und Seele. Von PAUL SCHULTZ. Herausgegeben von HERMANN BEYER. Leipzig, J. A. Barth, 1906. — pp. v, 189.

This book reproduces fifteen 'public' lectures given at the University of Berlin by the physiologist Schultz during the last few years of his life, and published now in accordance with one of his final requests. They are decidedly untechnical in character. In fact, the lecturer himself seems not to have had the usual German horror of 'popular' lectures, for he was accustomed to refer to these with that designation. The title is quite misleading to one who expects to find anything similar to what Flechsig, *e. g.*, produced under the same caption. For, as the author admits in his final lecture, the subject-matter of these lectures is more accurately to be described as 'comparative brain physiology.' This central theme, however, is developed out of and develops into many side-issues from the regions of